

CHRISTIAN AMBASSADOR.

DEVOTED TO DOCTRINE, MORALITY, LITERATURE, AND RELIGIOUS INTELLIGENCE

WE ARE AMBASSADORS FOR CHRIST... BE YE RECONCILED TO GOD.

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Original.

THE BEST DESIRE.

BY REV. E. H. CHAPIN.

THE secret spring of all progress may be traced in man's dissatisfaction with immediate circumstances. Every invention is conceived in *want*. Our desires, which so frequently torment us, are sometimes the heralds of glorious acquirement. The uneasy wish which forbids content, is often the instinct of a better condition. We *aspire* after improvement, before we *seek* it—we climb by *reaching up*. Give man a spontaneous paradise—let there be no restlessness in his intellect, no craving in his heart—and there would be no work and no movement; nothing but satiety and stagnation. The thorns that spring up in the fields of our labor, though sharp in their application, are blessings in disguise. The sweat of the brow, dropping in our perplexing and necessary toil, moistens the germs of a bounty that otherwise would remain latent. I repeat, every work of man, whether of invention or discovery, gleaming in fruitful harvests, rising in noble structures, embalmed in speech, or chronicled in song, is the expression of a *want*—a yearning after something which he has not yet attained.

But not only is it true that man's circumstances are the springs of desire and effort; but, also, that there is no amount of *temporal* acquisitions with which he can be satisfied. The disciple of *mammon* never piles his accumulations so high, as to wish for no more. In the ideal dreams of the *artist*, there hover fairer shapes than any he can delineate. The fiery heart of *ambition*, while it tramples on the ashes of its latest victory, pants for wider conquests. In fields, and marts, and workshops, the spring of enterprise is ever uncoiled. Want, restlessness, dissatisfaction, effort against obstruction, a constant weaving of schemes, a conflict with difficulties, is the general aspect of humanity. True, there are hours of sweet rest and of recreation—there are pauses in the iron din of life—through which comes a serene silence, a blessed communion. But we soon awake to run the dusty round. New projects rise as old ones sink, and we find no peace in toil until we toil for the *highest end*.

For, I remark further, there is an object to be attained through this feeling of want beyond the temporary good by which it may be excited. We are placed in this world amid contending obstacles, and with unappeasable desires, not merely to seek for earthly benefits, but for spiritual growth and strength. We are to strive for something better and still keep striving, not only that we may gather

from the vines of our culture, fruits for our bodily necessities; but that within us there may be generated living elements of *self-sacrifice, humility, faith, prayer, love*. Our great want, after all, is *Righteousness*, and therefore it is the only want with which we can rest—which, even while it urges us to higher attainments, gives us peace. If we could be satisfied with anything else, we should rest short of our highest good. If wealth should entirely appease us, or fame, or pleasure, we should cling to sensual acquisitions, not realizing the void in the soul. But man is a *moral* being, allied to God, and until his spiritual nature is gratified, all else is as drops sprinkled upon burning coals, which may *allay* for a time, but which cannot quench the inner fire, ardent for divine fuel. The want that man feels urging him to attainments that still leave him in want, may teach him, by and by, to seek some end that will yield more permanent peace. Well has it been ordained, then, that the sense of want should not only furnish occasion for our physical, social, and intellectual progress; but that it should give us the experience that no mere *outward* good can satisfy us. For thus we may be induced to turn away from these, to those great interests which are real and supreme. Desiring temporal things, we shall find our appetite continually recurring; but "Blessed are those who hunger and thirst after righteousness," "for they shall be filled."

The growth and perfection of our spiritual nature, which is comprehended in the term "*Righteousness*," is, then, the great end for which man should seek; is the *best desire*. Wanting that he essentially wants all things, and short of that he cannot be satisfied. This righteousness consists not merely in good *deeds*, but in good *affections*. We should be careful not to neglect either. There are those who seem to think that righteousness consists in faith and profession, but who do not give much relative estimation to *deeds*. They have separated Religion from morality, and made it an abstraction, or a mere feeling. Thus, affording no palpable evidence of righteousness, they are as the soul without a body—without any manifestation. But in recoiling from this error, we may easily run into the opposite extreme—that of supposing righteousness to consist in deeds merely. It is not true that he who does well is therefore religious. Good deeds are not religion, but only a form of religion—a form that may be imitated by some other spirit. The hypocrite may assume certain virtues, and simulate some of the sublimest moralities. But it is the *motive* which determines the character of the *thing*. Good deeds are only occasions, or agents, for the exhibition of righteousness; the life that makes them religious is deeper than their forms. The seat of righteousness is in the *affections*; and their essence is not in professions or in conduct, but in a loving, truthful, and holy spirit. And this is that consummation of man's spiritual nature which alone can give him satisfaction.

Nothing is more evident than the fact, that Jesus estimated the value of actions, not by their superficial bulk or magnitude, but by the *disposition* from which they proceeded. The widow's mite was richer than all the shekel-

of the Pharisee. Her's was the grace of a righteous soul—his was an ostentatious spirit. Hers was the righteousness which is of God; his was *self-righteousness*. It is not the *deed* of the martyr in surrendering his body to the flame, it is not the *cause* for which he yields it that makes it acceptable; but it is the *spirit* with which he gives it up. The best deeds of man are transacted in a world that we cannot see, and are done in silence. Often, they find their occasion in some sphere of every-day life; and the battle is fought and the victory won, and other men do not know it—and yet it is a more important conflict than any that takes place on the bloody field, amid the thunders of war.

Let us remember this, then, that good deeds may be agents of righteousness, or manifestations of it, but are not righteousness itself. Our great attainment is not to learn this or that mode of conduct, but to acquire the spirit from which all true, loving, holy conduct proceeds. Jesus laid down no mere rules of morality. He defined no particular way of doing good. But he told us respecting that *spiritual life* we are to seek. He proclaimed the affections we are to cherish—even *love to God and man*. The glittering orbs above us, and the diversified earth on which we dwell, perhaps, once, were masses of vapor. But in them there dwelt a central principle, an element of light and heat. And by that method the Creator may have unrolled and organized a universe. At any rate no mass of blind, and lifeless matter could have created that central light and heat; but these interior elements could have projected the bulk of a "rock-ribbed" and sea-girded world. So Righteousness is the light and warmth of God's own spirit in the human soul, and all beautiful forms must grow out of it, all good deeds be projected from it. I find one of the profoundest proofs of Christ's divine mission, in the fact that he seized upon this spiritual method. Moral rules, like those which Confucius, or Zoroaster taught are not enough. Suppose (what is not granted) that the Savior borrowed every precept he inculcated from Jewish Rabbi, or Gentile philosopher, what then? He alone showed how these rules can be complied with. He alone imparted the deep inner spirit, that can breathe into these forms their life and power. He alone exhibited in their true importance those dispositions; those affections, that *Righteousness*, that must exist in the heart, or all moral rules are as torches in the hands of dead men.

Here, then, I repeat, is a point upon which men may easily make a grave mistake. They do make that mistake when they endeavor to go from the outward to the inward, instead of acting from the centre to the circumference. They must not seek to be good by doing good deeds, but to do good deeds by being good. They cannot be righteous by going through with a set of manual evolutions, by performing moral gymnastics, by shaping their outward conduct after dead, formal patterns of propriety; but while good deeds will always announce a religious spirit, their great desire, their deepest hunger and thirst should be, for inward purity, growth, and communion.

Original.

A LETTER FROM REV. L. C. BROWNE.

BRETHREN OF THE MESSENGER:—I improve the present opportunity, while writing to introduce a friend and parishioner, to pen a few lines for your valuable paper. I have now been reinstated in my former field of labor about six months, and, *so far*, notwithstanding universal tradition against ministerial re-settlements, I certainly feel very much at home in Nashua. The future is yet to be unfolded; and while I have a large develop-

ment of hope, experience has taught me resignation under disappointment. Our meetings are large and the society seems to be in excellent spirits. Having been absent for half a year, previous to my removal, there was necessarily some retrogression, notwithstanding their desk was ably supplied on Sundays. The church, especially, had considerably diminished, from the decease and removal of members, and the decline of interest in the institution. But there are signs of revival in this, as in other departments. At our last communion, there was a larger number present than there had been, it was said, for a long time previous, and there are several who are now about uniting with the church. The Sabbath School is large and flourishing, and enjoys the labors of a very faithful and competent Superintendent, Br. E. P. Hill, assisted by good teachers. In this department their late pastor and his lady were very active and efficient. They are still remembered with much gratitude and interest. Our society will compare, I think, for numbers and character, with any of our order in any place of similar population in New England.

We have had rather a novel movement here during the past winter. The limitarian churches in the place appointed a lay committee to canvass the community, for certain religious statistics, in regard to attendance on religious worship. The two liberal societies were not represented in this committee. The committee, in their calls, omitted families known to be connected with the liberal societies. And when they found themselves, by accident, in a family which attended one of the liberal meetings, they gave the head of the family to understand, that they considered this as attending no meeting at all. They represented themselves as "a committee of all the *evangelical* churches." And when asked which were the evangelical churches, they replied, "those in which the Gospel is preached." This is very clear and conclusive. The *Gospel means good news*. And the "evangelical churches" are those whose members receive, as *Gospel*, or *good news*, the tidings of the endless damnation of a large portion of mankind. This committee performed their mission, and the result was published in our village papers, stating, that "out of a population of eight thousand, less than three thousand have connection with any of our many religious societies." This report undoubtedly leaves out of the account the two liberal congregations, embracing one thousand souls! Some years since, a Presbyterian missionary agent, traversing the west, made a report in which he represented all places where there was no Presbyterian meeting, as destitute of the preaching of the Gospel. Baptists, Methodists, and other evangelicals were unchurched at a blow. The Nashua report shows a growing liberality among our orthodox brethren, as it includes all but Universalists and Unitarians. Who knows how the waters may deepen a few years hence.

As you have not many correspondents in New Hampshire, it may be interesting to some of your readers to know something of other prominent societies of our order in this State. Passing up the beautiful Merrimac, eighteen miles above Nashua, is Manchester, the only city in our commonwealth, which is only ten years old, and is said to contain a population of fifteen thousand. Here is a good Universalist society, which has enjoyed, for the last five or six years, the labors of Br. B. M. Tilton. His labors in Manchester have been greatly blessed, and he enjoys an enviable reputation in that community, for Christian character, and for zeal and success as a minister. I am proud and happy to have such a brother for my nearest ministerial neighbor in the Granite State. I trust his good health and elasticity of mind will enable him to long continue where he is so useful and so well beloved.

Sixteen miles farther up the river lies Concord, the seat of our State legislature. Here is a Universalist society which secured a house of worship later than the societies at Manchester and Nashua, and of smaller dimensions; and the population of Concord being less than of the other two places, the society has grown less rapidly. It is, however, composed of good material, and appears, and is reputed to be, in better condition than at any former period. It has enjoyed the pastoral services of Br. Barron for the last three years.

Passing on some fifty or sixty miles farther, in the same northwesterly direction, we come to Lebanon. Here is a liberal school, and a Universalist society which enjoyed, in former years, for a considerable length of time, the services of Father Moore. When a minister comes to have a son in the ministry, as tall as himself, I think he may be properly called *Father*, even though "his eye is not dim, nor his natural force abated." Their last pastor was Br. L. B. Mason, whom I am fortunate in counting among my nearest neighbors, he being pastor of the second society in Lowell. Though sorry to lose him from the New Hampshire State Convention, I am happy in being still more intimately associated with him in the "Merrimac River Ministerial Circle." The recent meetings of this body have been made interesting and profitable, by the introduction of elocutionary exercises, with criticisms upon each others' style and delivery.

Passing round to the eastward brings us to Dover. Here is a good society, whose late pastor was our capable and worthy brother Forman, now of Boston, South End. Their present pastor is Br. T. J. Greenwood, late of New London, Conn. "I early foresaw," as Mr. Calhoun used to say in Congress, that Br. G. was the man for Dover, and predicted the union to him, probably before he ever thought of it. And without the solicitation of either of us, the negotiation commenced on the part of the friends in Dover. This augury was performed in my "normal state." Had it been done in the *clairvoyant* condition, what a confirmation it would have been of the "spiritual science." Since we had both resolved to leave our good friends in Connecticut, I was glad that Br. G. and myself were still to belong to the same State Convention. I only regret that our present residences are so far asunder, that we can not exchange desk services and make calls as often as when he was at the mouth and I at the head of the "silver Thames." This distance, I hope, will soon be shortened by a contemplated railroad between Nashua and Exeter. Of affairs in Dover, I hear good tidings, and this is confirmed by the account of the Ladies' Festival recently held there, which appeared in the *Trumpet* a few weeks since.

I intended to speak of Portsmouth, Jaffray, and Winchester; but time forbids, and these I must reserve till a future opportunity. Yours truly,

L. C. BROWNE.

Nashua, N. H., March, 1849.

Original.

THE TRUE STANDARD.

BY J. J. AUSTIN.

It cannot be doubted, that the highest intelligence and the purest morality should be the standard of the Church on earth. Such would be the character of Christianity itself. The Church, to be pure, can never have a lower one. Christ is the pattern for the Church, now, henceforth, and forever.

But how often does the Church practise differently. How often does it fix upon a lower standard! How often does it make that standard the imperfect judgment and feeling of men! And how often does adherence to that

standard produce corruption, and result in spiritual death!

Sometimes the Church says, practically, We are good enough, if we are as good as our neighbors. We need not aim at perfection, for we are fated to be imperfect here on earth. We need not aim at Christ's character, for that character never has been, and never can be, equalled by man. Or, in other words, it is said, we must not be too strenuous against vice, for some do not see the full evils of vice. Nor in favor of virtue, for some like to be a little loose in their morals. Nor against intemperance, for some want to drink a little, just a little, occasionally. Nor in favor of temperance, for it interferes with the business of some. Nor against profanity, for an oath now and then is very convenient, to say the least. Nor in favor of purity of speech, for the tongue should not be tied in a free country. And so on, through the whole round of vices that oppress mankind. The Church must be careful, or the people will become offended. Then, they will stay away from the church, and, as the crowning argument, they will close up the purse against her.

Such is the argument for a lower standard of character in the Church, than Christianity itself. It is seen to be defective to the very bottom. It makes the church a foot-ball instead of a guide. It poisons her very life-blood. If the fountain be impure, the stream cannot be otherwise. But make the tree good, and the fruit shall be good also.

Let the Church be faithful, then, to the highest intelligence and the purest morality. Let Christ be her standard in all things. Will men drink? Let the Church preach temperance. Will they curse and swear? Let the Church be an example of purity. Will they gamble? Let the Church be honest in all points. Are they irreverent? Let the Church be devoted to God and humanity, for good. And so shall the Church be the leader, and the people the led, to repentance, to purity, to holiness, and heaven.

Original.

BRIEF THOUGHTS ON VARIOUS TOPICS.

BY REV. E. WINCHESTER REYNOLDS.

NUMBER ONE.

THE KNOWLEDGE OF GOD.

*** "Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth. For in these things do I delight, saith the Lord." Jer., ix. 24.

It will be found on mature reflection, that a "lack of knowledge" in reference to God's character lies at the basis of all the error in creation. When men err at the fountain, they will wander farther from truth as they pursue the stream in its distant meanderings, until they become lost in the wild desert of fancies and falsehoods. Let us strike the right vein at the Fountain, and, with care and thought, we shall keep the right course ever after, though our journey be infinite. Hence the solemn importance—not to be overlooked or disregarded—of understanding and knowing God.

It is true that, in every age, the mind of man has had an idea of the existence of an overruling Spirit. But in every instance, the character attributed to the Deity has partaken of the forms of thought, of the prevailing principles and morals, which characterized the age and people.

Thus the gross and savage periods of the world, incapable of appreciating a highly moral and spiritual Deity, formed and worshipped one as gross as the periods themselves. Instead of recognizing in the Deity the charac-

ter of benignity and moral grandeur which the outward universe represents him to possess, and thus attempting to conform their characters and principles to his, the people of those periods practically made him conform to themselves, and even lowered him, in some instances, below the average line of morality.

The same style of reasoning prevails at present, with a large number of the human race; though some of its grosser forms have died out in the natural advancement of mankind. Those who are now in error, in reference to God's character and the genius of his moral government, owe their condition to false methods of reasoning, or, rather, to a neglect of all reasoning.

They take the average attainments of the race in moral and spiritual power, and out of these they construct a character which they call God's; but they err lamentably, even in this, and manifest their lack of calculation and comparison, by lowering—through the aid of a few metaphorical passages of Scripture, torn from their connection and wrongly interpreted—by lowering, we say, the Divine character far below the human.

Norwich, Conn.

Original.

MINISTERIAL MALADIES.

OUR subject, perhaps, is logically indicative of the diseases of the body or the debilities of the brain. It would naturally imply, in its development, an elaborate essay on the bronchitis and the blues, or the thousand nameless ills that assault the man ministerial. This is not, however, the train of thought which it suggests to us on the present occasion. We see in it, rather, an intimation of some of those more amiable afflictions, that affect the head as well as the heart,—that develop themselves in the words, as well as in the actions, of the individuals in question. There is a kind of chronic calamity that seems at times to attack the whole species—to pervade all the arteries of action, and to settle at last into a disease which soon assumes a permanent form and becomes as lasting as life.

The death of relatives is one of these calamities to the minister. Great as may be this affliction to others, to him such an event immediately takes to itself the form and features of all the woes in one. He loses his child, or his wife, perhaps, by death. The stroke is heavy, as all who have felt it know full well, but upon the minister it has a particular effect, and shows itself with a peculiar power. His friends, with much propriety, announce the sad intelligence through the press, and the Editor expresses his sympathies with the most becoming delicacy of speech. To most minds, in a healthy state, such public attentions are sufficient, and the smitten heart contemplates its own sorrows in secret, and gathers its consolations from Christian sources, with an instinctive dread of farther disclosure to the world. But not so with such as have the malady upon them. They never rest with these ordinary attentions to the memory of the dear departed dead. Of course, it becomes a duty with them to prepare and preach a sermon at the earliest opportunity, upon the subject,—and to produce the same for perusal in the public prints. Nor do they always rest here. They open the anguish of their own hearts afresh by sympathetic articles on the amiableness of the adult, or the affection of the infantile relative, they have loved and lost. Thus the malady operates upon the ministerial mind. And so general has its prevalence become, that we almost look with distrust upon a decease within his circle, if it be not attended by the like loud lamentations. We have come almost to fear that there must have been some lack of amiableness or affection on the part of the departed, when we see them given up to the grave with a few brief

words. Too often do we forget that the deepest sorrows are not to be expressed, and the sensitive heart may be wrung by an anguish which it feels too keenly to open it to the gaze of the world.

The death of friends has become another malady with the ministers. They view their fall with sincere regret, they miss them from their accustomed seat at church, and they find, when on the usual round of pastoral visitations, that these indeed have finished their labors and are at rest. This is the ordinary experience of ministerial life,—it is the coming of an expected event. When he pledged himself to his profession, he knew that those who gave him the warmest welcome, were mortal,—and in the progress of years they, as well as others, must die. Of such an event he is often a witness. He sees a good man fall,—one who was an honor to the church, an ornament to society, and a blessing to the circle by which he was surrounded in life. On such an occasion an obituary is demanded, and the minister—the personal and religious friend—must write it. But he has a malady upon him. Whelmed by the force of his own sorrows, he concludes, at once, that all the world has an equal interest with himself in the life and labors of his departed friend, and he launches immediately into a complete history of his career. Thus the peaceful man and the quiet citizen is dragged from the grave and drawn before the public, and the inhabitants of distant States are called upon to contemplate the character of a man, the first intimation of whose existence they gathered from the notice that announced his death. A complete column in a large paper is filled with the record of his life, every word of which is true, and every word of which, also, is alone possessed of a local interest. The narrow range of prose composition is often found to be too limited on such an emergency, and the recording minister strikes a lofty key. In this way, a great deal of poor poetry—much to its own astonishment, as one may justly suppose—has found itself in print; and of such a character has it been, that should it fail to draw tears from the eyes of mortals, it would seem to be certain of having that effect upon the Muses.

We will not doubt that the great and good as often live and die in private, as in public stations,—that many an obscure burial-place contains the mortal remains of some "village Hampden," whose resting place is marked only by a modest stone. His memory is dear to the small circle of his friends, and the eulogy and encomium of the world cannot make it more precious to them. But the minister is of that circle, and he feels ill at ease. He is not satisfied until that name is brought before the public, until the press groans from sympathy with his sorrow, until thirteen weeklies, three monthlies and one Quarterly have echoed it over the land.

Such is the peculiar typhus of this malady in the minister. He has a strange view of life. By his actions, he seems possessed by a kind of "familiar spirit,"—by an earnest conviction that goodness is all a loss and virtue a waste, unless printed in mourning columns; bound and lettered for subsequent reference, and preserved as a relic for the future generations to peruse and profit by.

We shall hope, however, that this malady may be mitigated; that all shall speak of the dead with few, but chosen words, while the heart, in its fresh and warm beating, shall cherish their memory ardently; and, through the changes and calamities of coming years, shall ever love them still.

G. W. G.

Original.

INDIVIDUAL INFLUENCE.

THE clouds above are composed of separate particles, drawn from that mighty reservoir, the ocean, and they water the face of the whole earth. The light of the sun

is made up of single rays, which illuminate the solid contents of the solar system. The mighty rivers, and the ocean itself, are supplied by the single rivulets flowing from the mountain side. Eternity is made up of separate moments. And so individual influence is the power, the spirit, seen and felt in the great movements that agitate the world.

Individuals compose Societies. Societies compose denominations. And denominations compose the Christian world.

What, then, is the inference? It is this: Individual influence determines the character and welfare of a Society. The influence of individual Societies determines the character and welfare of a denomination. And the influence of individual denominations determines the character and welfare of the religious world.

So, individual influence is as the blood, running through the whole. If it be pure, all will be pure. If impure, disease, consumption and death must follow. A weighty consideration this, indeed. Reader, let your influence ever be true and right. It is solemn, indeed, to think that that influence shall go down the stream of time, spreading wider and wider, sinking deeper and deeper, forever.

J. J. A.

Original.

LETTER FROM BR. STEBBINS.

The following letter has been unavoidably deferred till now; but it will be read with interest we trust, notwithstanding the delay. Br. S. is zealous for the cause and devoted to its welfare, in the portion of the vineyard in which he is laboring. We thank him for the good will which he evinces in reference to the paper:—

"I have just returned from the State Convention of Universalists in Michigan, and avail myself of the occasion to write a few lines to you concerning the Master's cause, by way of renewing our correspondence. And I am sorry that I have no more cheering accounts to give of the interest and zeal manifested at our annual gathering, to consider the condition of Universalism in our State. The meeting was small, and but little information was elicited in regard to the condition of the several Associations in the State. They were, however, all represented, and the usual business of such conventions was satisfactorily transacted. Public services were had during the session, which, judging from the attention given to them, were interesting and profitable. The sleeping Seer of Poughkeepsie received but a passing notice, it being manifest that no one wished to be known as his disciple, although some acknowledged that they had found some truths in his revelations. (What book has not some truths in it?) On the whole, things passed off agreeably and harmoniously, and notwithstanding this was decidedly a thin meeting, with little or no encouragement from the friends in Ann Arbor, where it was held, yet I am encouraged to hope for much good in time to come. Indeed, in view of all the circumstances connected with our cause in the State, I am led to take this meeting as an index of better things, and rather marvel that we had any meeting at all than that we had a small one. I am quite certain there must be prosperity in the future, because the past has been so adverse, and prosperity must be in store for us; we are the children of Heaven's King. In justice to the friends in Ann Arbor, I should say, that though not cheered by the attendance of many of them at our meeting, we were nevertheless made welcome at their firesides, and hospitably fed at their tables, when we searched them out, and, I do believe, that had we held a protracted meeting, in imitation of our

partialist brethren who were holding such meetings at the time, there would have been a full house, and a general time of joy, in less than fourteen days.

But I will not dwell longer upon this subject. The proceedings of the convention, when published, will give a better statement of matters thereunto pertaining than I can hope to do. My limited knowledge of the State does not enable me to speak definitely of the prospects of our cause in general. In regard to the small section of country where I have travelled and labored, I may communicate something that will not be devoid of interest. In the region round about this city, there are many places where congregations can be gathered, to hear our views and sentiments proclaimed, and a few are willing to support the preached word. There are a few points at which a preacher might be well sustained with proper efforts; and in some instances there has recently been manifested a determination to arouse from slumber and awake to the "true light." In South Nankin, a meeting-house is under contract, and in process of erection. This is eighteen miles from Detroit. Br. Ravlin has labored here two years, and it is owing mainly to his zeal and labors that a house of worship is being constructed. There are other places that might be mentioned as offering some indications of good, but the limits of a single letter will not allow of details.

Of this city, my own field of labor for most of the time I have been in Michigan, I will, perhaps, be expected to speak more particularly. I do not know that much can be said that will be interesting to your readers generally, yet there are some things connected with this location of much importance to Universalists.

Its location alone entitles it to attention. And it has received the attention of every denomination but the Universalist. The Roman Catholics, with the shrewdness peculiar to that order, foresaw the advantages that would center here, and early laid the foundation of a great and powerful branch of Mother Church; a branch that has been nourished with constant and increasing attention till it has attained its present stately dimensions, and is now exerting a greater influence over the people here than all the other churches combined. The Episcopalians, also, have been at great pains to make Detroit the stronghold of "The Church" in the West. The Presbyterians and Congregationalists have been aided by Mission funds till firmly established. The Methodists, as usual, have begged themselves into notice, and into the possession of two houses of worship. The Baptists, the Lutherans, and the colored people have all good edifices in which to meet for prayer and praise, while the Universalists have no house and are not able to sustain a preacher. And yet there are hundreds, if not thousands here, who cherish Universalism in secret, and who would gladly flock to a Universalist Church were there a popular one, and no danger of being cast out of the synagogue were apprehended. Can there be anything done to remedy this state of things? I think something may be done. I can see no good reason why Universalism should continue to languish in this place for want of aid to give it a name and a place commensurate with its real greatness. I cannot conceive it possible that so many, who, in the social circle, admit and avow the correctness of our faith, will always support it opposite, and leave *that* to become a by-word and a reproach in the mouths of the people. There are many timid minds kept away from our altars for fear of the Jews. But this cannot ever be. If error, bigotry, and slavish fear have opened the purses of the people here and elsewhere, to sustain their cruel reign and misrepresent the truth, and thus trample virtue in the dust, how much more will righteousness and truth appeal to their generosity, when understood and appreciated.

If I mistake not, a far less outlay of means would suffice to place our cause on a permanent footing, than it has taken to bring Catholicism, or Calvinism, or Arminianism into repute; or than is now required to mend and patch up these antiquated-isms, so as to make them at all acceptable. It is because our sentiments are not understood that they are not embraced by many. All that is wanting is to give them sufficient publicity, to draw multitudes to their support. When this will be done time will determine. Whether it will be by the efforts and perseverance of a few tried friends here alone, or with foreign aid, remains to be seen. Of one thing I am certain, that could the real state of things here be properly laid before our eastern friends, there would not long be a lack of any necessary help. This I do not assume to do. I do not feel competent to the task, and I do not know that the crisis most favorable for action has arrived. I will, however, give a brief account of my stewardship during the time I have labored here, with a few words about what has since transpired.

It was in the summer of 1846 that I commenced preaching in Detroit, at the earnest solicitation of a few friends, who were on the point of abandoning an attempt to sustain preaching begun the winter previous. The only inducements offered were the hope of doing good and the salary of one year's board, generously given by a poor mechanic, together with such voluntary subscriptions as might be obtained. I commenced preaching to congregations varying from a dozen to twenty persons, and continued to preach about eighteen months, to congregations averaging about thirty persons. The smallest number to whom I ever preached was nine. A very few meetings numbered as many as fifty persons. During this time, a Sunday School, Society, and Church, were organized, the two former in the summer of 1846, the latter in the following winter. A few extracts from my journal will give, perhaps, a better idea of these than I can otherwise give.

June 27, 1847.—Meetings in Mechanics Hall. Number in attendance, A. M., 38 persons; P. M., Sunday School, 29 persons. This was just one year after the commencement of my labors.

July 4.—Number in attendance, 37.

July 11.—Number in attendance, A. M., 17; Evening, 20.

July 25.—Number in attendance, A. M., 14.

August 1.—Number in attendance, A. M., 20; Sunday School, 18 scholars, 6 teachers.

August 8.—Number in attendance, A. M., 32; Sunday School, 29 scholars, 6 teachers.

August 15.—Number in attendance, A. M., 25; Sunday School, 19 scholars, 5 teachers.

August 22.—Number in attendance, A. M., 28; Sunday School, 21 scholars, 7 teachers.

August 29.—Number in attendance, A. M., 32; Sunday School, 23 scholars, 6 teachers.

Sept. 5.—Number in attendance, A. M., 16; Sunday School, 17 scholars, 6 teachers.

Sept. 12.—Number in attendance, A. M., 18; Sunday School, 18 scholars, 7 teachers.

Sept. 19.—Number in attendance, A. M., 16; Sunday School, 8 scholars, 5 teachers.

Sept. 26.—Number in attendance, A. M., 50; Sunday School, 18 scholars, 6 teachers.

October 3.—Number in attendance, A. M., 29.

" 10.—Number in attendance, A. M., 26.

" 17.—Number in attendance, A. M., 16.

" 24.—A rainy day. No meeting.

" 31.—Number in attendance, 18.

November 7.—Number in attendance, 14.

This statement may enable my fortunate brother Case, who numbered his congregation by hundreds, to form a

contrast creditable to himself, and I hope will at least elicit some sympathy for one whose lot has been cast in a less favored land.

This table is made up for the last five months of the time. When it is borne in mind that a whole year previous had been spent in the same way, only that three discourses were delivered each Sunday, with a few exceptions; besides superintending the Sunday School, and much of the time hearing a Bible class, some idea can be formed of the nature of my labors, as well as an opinion of their results.

I presume from the small number of persons who attended the meetings, and the fact that preaching was finally suspended, the conclusion may be drawn that no traces of these labors now remain. But thanks to a few individuals, under the blessing of God, something yet remains to cheer and gladden the heart of the disciple of Christ, even here. It will be observed that the Sunday School children bear a large proportion to the congregation. The Sunday School was the life of Universalism in our little flock. It was this that animated a few of the faithful to make an effort to continue the meetings without a minister. I left the school as seen above, with a library of forty volumes. It has now an additional supply of books, and is much more prosperous than formerly. It, together with other exercises, has been continued more than a year since my labors ceased with the Society, and the end is not yet. Could a respectable meeting house be had here, and a suitable preacher settled, there would, no doubt, be large congregations.

Yours fraternally,

J. STEBBINS.

CHRISTIAN AMBASSADOR.

NEW-YORK:

SATURDAY APRIL 14, 1849.

S. C. BULKELEY & CO., PUBLISHERS.

REMOVAL.

The Publishing Office of this paper, together with the Universalist Book Store, has been removed to No. 3 Astor House, Barclay-street.

If our Editorial brethren will have the kindness to notice the fact of our removal, we will regard it as a favor, to be remembered and reciprocated.

As our New Office is convenient of access to our friends in the City, and Vicinity, as well as to those from the Country—we shall always be happy to see them whenever they may find it convenient to call on us. It is our intention to keep on hand a complete assortment of Denominational and Sunday School Books, which we shall sell at the lowest rates for cash. Orders for Binding Books, of any description, or for *Job Printing*, will receive punctual attention.

PARTICULAR DIRECTIONS.

To enable our friends from the Country the more readily to find our new location, we deem it proper to state that Barclay-street is on the North side of the Astor House, running from Broadway to the River. Our Store is in the Astor House, in Barclay-street, three doors from Broadway. By observing these directions, strangers will be able to find us without difficulty.

PUBLIC SERVICES AT OUR CITY CHURCHES.

We would give notice to all concerned, that there is service in the Orchard-street, Bleecker-street and Murray-street Churches in the *Morning* at half past 10 : in the Orchard and Fourth-street in the *Afternoon* at 3, and in the Bleecker street, Murray-street and Fourth street in the *Evening* at half past 7. In Brooklyn, in the Unitarian Church, in the *Afternoon*; and in Williamsburgh, *Morning* and evening.

Conference Meetings are held in the Bleecker-street Lecture Room every Tuesday, in Murray-street every Thursday and in Orchard-street, every Friday, commencing at half past seven. Open to the public, and all invited to attend.

1850.—Corrections, statistics, &c., for the *Universalist Register* for 1850, are earnestly solicited, to be sent to me at this place *before* the first of May next.

Orders for the work should be sent to Br. A. Tompkins, 38 Cornhill Boston, before July next. For some years past the sales have not corresponded with the labor and increased expenses of editing and publishing. Consequently the edition must be limited according to the orders received, and those who want the work must order it in due season.

Orders for this State, or for copies to be sent by mail, may be forwarded to
A. B. Grosh,
March 6, 1849. Reading, Pa.

THE IMPASSABLE GULPH.

Partialists tell us that the awful hell in which they profess to believe as the place of eternal torment for the wicked is separated from the rest of the creation by an impassable gulph. To sustain their views in this particular, and to show the utter impossibility that any one should escape from that dire abode much stress is laid upon the saying of the rich man in the parable. Between us and you there is a great gulph fixed : so that they which would pass from hence to you, cannot ; neither can they pass to us that would come from thence." But did it never occur to them, that if their interpretation of this passage is correct, that hell must forever remain tenantless, or at least be very thinly populated. No sinners that have lived since that gulph was fixed can be in any sort of danger of hell, for the gulph is absolutely impassable, and of course sinners cannot get there even if they should desire it. If it should be said that the gulph was designed to prevent sinners from making their escape, and not to prevent their going into it ; we reply that according to the above extract, which is the only information we have on the subject, the passage appears to be equally well guarded both ways. It is for ought we can discover as difficult to get into hell, as to get out of it ; and let it be once established that, that gulph can never be crossed, and for aught that we can discover, hell must remain a very useless appendage to the domain of the Almighty. It appears that this gulph did not exist in the time of the Psalmist, for he says "Great is thy mercy towards me O, Lord, for thou hast delivered my soul from the lowest hell, see Ps. 87—13— which is proof positive, that if the gulph existed at that time it was not impassable. When it became impassable, we have no certain means of ascertaining, but it is pretty certain that there was but one in it at the time, for it will be remembered that the rich man in his touching appeal does not use the plural pronoun *we*, as though there were others with him ; but the singular pronoun *I*. "I am tormented," &c., intimating that

he was alone. And there, according to partialist notions, he must eternally remain as solitary as Alexander Selkirk on his desolate Island. Thus the prayer of the pious old lady, for a "full heaven and an empty hell," seems to be granted as a matter of necessity, and without a miracle, with the single exception of the rich man. And even his case, is not as desperate as has been imagined for the fact that the gulph was impassable at the time the parable was uttered, by no means proves that it is so now, or that it remains so for any great length of time. As the Bible is silent, as to how long it should remain impassable, our partialist friends have need of something more than mere conjecture, to mend this gap in the argument in favor of its endless perpetuity. Their logic in this, as well as in several other particulars appears to be less passable than the gulph itself.

S. C. B.

THE UNIVERSALIST QUARTERLY.

The April number of this very valuable work has appeared filled with a good variety of able articles. The first is entitled, "Deductions from the Unitarian idea of Christ." The reasoning of this article is strong, and its conclusions such as will commend themselves to every liberal Christian. At the close of the article, the author, Br. A. A. Miner, says :

"Thus have we assumed the Unitarian idea of Christ, and attempted to show the influence which that single truth must exert upon the doctrine of the atonement, the nature and sanctions of the divine law, the character of God, the doctrine of human inability and of regeneration, and the probable extent of salvation. I am aware that I have but very imperfectly developed the argument here adopted, also that the argument itself, considered with reference to the true view of these doctrines, is not the most direct, popular, or convincing. It can hardly be doubted that the truth of God's infinite love, throws the fullest and most direct light upon the darkness of Calvinism, possible to be thrown by any one truth. And those who pass this truth with but an occasional reference, and lay their foundation on the much narrower truth of Christ's subordination to the Father, really abandon the greater for the less. Nevertheless, what has been presented may serve to show the importance of this truth, and lead those who are resting in it, and who still retain the balance of the Trinitarian scheme, to make further examination into its logical connections and consequences."

The second article is from the pen of Br. E. Fisher, and is entitled, "Old Testament Prophecies concerning Christ." This article is demanded by the times, and we are glad to see it. There are many who think that the Old Testament is not as good as an old almanac, and that Christ was no more worthy of being foretold than any "youthful reformer." The importance of the subject discussed is seen in the opening paragraph :

"Are there in the Old Testament any distinct prophecies concerning Christ? The answer to this question carries with it consequences of no inconsiderable magnitude. If Christ was distinctly foretold and described, as it regards his character and offices, the book in which it is done gains, by that fact, a claim of divine authority, which it is not easy to evade or deny. If our Savior was not foretold, he was, it may be, a man of mark, conspicuous among his fellows, yet walking like the rest of our race, this way of life, and in his entrance, and in his exit, like the undistinguished multitude. We do not doubt that there are abundant means to refute such an opinion of him, aside from what we offer in this article. Yet if he was foretold in his offices, such an idea of him becomes instantly inadmissible. He stands, then, not as an isolated fact, but as a grand centre in an unfolded system, around which revolve a vast series of facts ; as the focus in which centre and from which diverge the rays of an almost infinite concourse of purposes and providences relating to our race. And God declares, ages before, that so it shall be, and gives to man the promise of his coming, and a foresight of his reconciling mission."

The author thus sums up the testimony adduced :

"1. There was a general expectation both among Jews and Gentiles, about the time of Christ's advent, that a great personage should arise in Judea, and attain to universal dominion.

"2. Revelation aside, there was no good reason to expect such a personage; no more reason to expect him in that, than any other age; and less reason by far to expect him in Judea, than else where.

"3. That in the sacred books of a nation, living in this land, singular in worshiping only one God, claiming also special interpositions of his providence in their behalf, mention is made of one to arise in their tribes, in whom should be a remedy for universal evil, and a blessing for all the families of the earth; who should suffer and be humiliated, not for his own sins, but for those of others, and be satisfied with the fruits of his suffering. The time of his coming was also announced.

"4. That among that people did arise one, about the expected time, plenarily fulfilling those promises in letter and spirit, and declaring that they related to him, and showing, in precept and act, a spirit worthy of the author and the subject of those ancient prophecies.

"The question now recurs: Were those ancient oracles prophecies of him? To that question, we think no further or formal answer is needed."

Whittier's Poems, by the Editor, is the third article. This is written with great ability, and will be read with deep interest. It ranks Whittier as one of the two highest in the catalogue of American poets. We have room for only one extract.

"Both he and Bryant have the same truthfulness of conception, without which imagination but creates monsters, or draws caricatures, instead of heightening effects. Both have nearly an equal love of nature, but with the difference that the latter is nicer, and therefore more exclusive in selecting his objects. He is equally exact in his observation, at least of his favorite scenes, and perhaps even surpasses in point of acuteness; while Whittier takes in a wider, freer, and more varied range of objects. The wild, barren, and desolate, as well as the beautiful, reflect their latent mysterious grace, when touched by his wand. We think, also, that his communion with nature is more immediate. We come at his objects and scenery more directly; not barely seeing them, though ever so vividly and truly, as in Bryant, but we are present with them on the spot, seeming to breathe in their freshness, to hear their music, to feel all their influences as we feel them in actual life; we have a living sympathy with every thing around us. This one of the most infallible tests, the *crux experimenti*, of a poet's power. In the expression of feeling of whatever sort, we cannot but think Whittier the more genial, if compared either with Bryant, or with almost any of the rest. There is the pleasant warmth of the heart in his poetry, not because he strives to call it up, but because it comes there of itself. Occasionally, when roused to the last degree of vehemence, it may be that he now and then "o'ersteps the modesty of nature;" but with what effect? As a matter of fact, never has there been anything sent forth, that kindled, and fired, and bore the hearts of men along, as some of his anti-slavery pieces have done. This is proof, that if he offends, he "gloriously offends." Let a cold critic find what faults he may, still in those mighty torrents of mingled enthusiasm and poetry, Whittier has no equal, probably in the whole world.

"There is another advantage that we are disposed to ascribe to him, though it may not be recognized among the peculiar properties of a poet: His charity, which is coextensive with the liberality of Bryant, is underlaid, if we mistake not, with more positive and definite religious faith; and this contributes indirectly, yet in a much greater degree than will be commonly believed, to give depth and vitality to his effusions. It is not out of place to mention this characteristic here; for everything that belongs to the man comes into action in the higher exercises of genius, and leaves its mark on the result. Whittier is always in earnest; a reserve of urgent purposes hovering in the background of his lightest pictures. This prevents him from ever descending to the sentimental, though no man deals more in sentiment. The motto, which he has taken from Coleridge, and inscribed on his title-page, was most happily chosen, as expressive of his own rigorous self-questioning:

— 'Was it right
While my unnumbered brethren toiled and bled,
That I should dream away the entrusted hours
On rose-leaf beds, pampering the coward heart

With feelings all too delicate for use?"

"Even in his meditative and in his playful moods, he stands girded up for the great work of his life, bound by conscience to do battle against all wrong, and in behalf of all suffering. Bryant's heart is, perhaps, equally steadfast in the same cause; but he lacks the intense fervor that distinguishes the devotion of his fellow-laborer. The latter has the serene philanthropy of a Channing, strangely united with the vehemence of one of the old prophets. We may add that both are truly American in their choice of subjects and of imagery; we think, however, that Whittier is the more thoroughly so in his taste and manner, as well as richer in the variety of materials he has appropriated from his native land. With all his cosmopolitan philanthropy, his heart remains at home. As an artist, Bryant far surpasses him in everything that relates to form. He is always careful to produce a symmetrical whole, and then to finish his verse by working it down to the last degree of consistency and harmony. He never suffers his Muse, as Whittier sometimes does, to wander in her strain, or sing on after she has ended her song proper."

"The Divine Law, and Divine Justice," is the next article by O. D. M. The author we do not know, and of his article, we have not time to speak. The Editor dissents from its reasoning.

"The Seared Conscience," by Br. T. B. Thayer, is of course good. The following refutes a popular idea in regard to conscience:

"That the conscience may be partially blunted, for a time, by repeated injuries and violations, is a fact in ethical history which no one is disposed to dispute. And that, when the power of conscience is thus weakened, and the moral faculties are in this condition of partial paralysis or slumber, the transgressor suffers less immediate pain from any act of wrong—this also no careful thinker will be inclined to deny. But, because this is allowed, therefore to take it for proved that man's moral nature can by transgression be entirely crushed out of existence, as though it had not been; to jump from this comparative fact to the absolute conclusion that the conscience may be utterly annihilated, reduced to a perfectly dead body, having no resurrection to life in this world—this seems to be an overleaping of all laws of sound reasoning; and a contradiction alike of the established facts of human experience, and the uniform witness of God's holy Word."

"The Rights of the South," by Br. D. Skinner, is an article of high value. Its design may be learned from the following statement:

"In this article I do not design to discuss, to any extent, the merits or demerits, the right or the wrong, of slavery in itself. This subject has been, and is, so generally discussed all over the Northern parts of the Union, and over all the world, except some parts of the slaveholding States, that it were a supererogatory work for me to undertake it here. My design is to examine more particularly what are termed, by Southern men, the peculiar Rights of the South, in relation to those of the North, and the alleged encroachments upon those rights of the South, by the people or States of the North."

An elegant review of Mountford's Euthanasia, by Br. T. S. King, closes the number, with the exception of the table of Literary Notices, and of Ecclesiastical Affairs.

O. A. S.

THE "YELLOW FEVER," OR GOLDEN MANIA.

A few weeks since one of our co-laborers, W. S. B., published a brief editorial in this paper on the subject of the "California excitement," in which were contained some pertinent remarks and valuable suggestions, and to which we would like to add a few more at this time, for the excitement seems not at all abated, nor has the "fever turned," nor is it an easy matter to say when it will reach its culminating point. There are some characteristics about this fever that render it terrific, and truly alarming.

In the first place it is contagious, spreading, and diffusing its virus through wide circles, with astonishing and irresistible ra-

pidity, especially in populous towns and cities, sparing no class whether aged, middle-aged, or young, whether rich or poor, male or female. And so sudden is the attack and so rapid is the progress of the disease, that ere the doctors can prescribe, or the medicine have time to operate, the patient is "carried off," and is generally beyond hope of recovery ere his friends are aware that he is attacked.

In the next place the disease assumes the character of an *endemic*, to which the people of this country are constitutionally predisposed and peculiarly liable; the country, locality, climate, habits, inclinations, and every thing about our people, exposing them to, and naturally inducing the disease.

In the third place the disease seems rapidly approaching the characteristics of a universal *epidemic*, and spreading over the entire world, among civilized and savage nations, Christians and Infidels, the nations of Europe, Asia and America, and even the islands of the ocean. Individuals and communities are suddenly attacked with the disease without coming in contact with those who are laboring under it. The mere *hearing* of the *El Dorado* is sufficient to inoculate them with the virus of the disease; and off they go without a moment's warning.

But seriously, is it not strange that so many people of our country and others, some of them people who have hitherto been distinguished by good sense, sound judgment, and prudent conduct, should allow themselves to be "carried off" by this new kind of "Yellow Fever"—the California gold mania? We know it is in vain to reason or argue the case, with those who have already got the disease. They see with diseased eyes—everything to them looks *yellow*—it takes the hue of *gold*—nothing else can fill their vision. It is not to them, therefore, that we address these remarks, but to those who have not yet taken the disease, or who have merely had the "first symptoms," and by timely application of the proper remedies may yet be saved from its more fatal form.

It may be said, "there are vast quantities of Gold in California, ready to be picked up and dug up by those who will go and undertake the business." This may be true—we doubt it not—we fear it is all too true. We wish there were not a particle there. But granting it is all true, is this a reason why people should forsake kindred, home, duty, business, country, safety, everything that they need and everything that is valuable, and foolishly make martyrs of themselves for the sordid love of gold—for that which, when hungry, they cannot eat, when thirsty they cannot drink, and when naked they cannot wear. Suppose everybody had a house full of gold; then everybody would be rich in this article; but they might be poor in every thing else, and might starve to death at least. We doubt not that many a gold digger in California has already suffered severe hunger, if not absolute starvation, with heaps of the shining dust in his possession.

We know not what purposes Divine Providence may have in view in discovering the new gold regions and putting them into the possession of the United States. Doubtless some wise and beneficent end is proposed, and will be attained, directly or indirectly, nearly or remotely; though what that end may be it is difficult to perceive. We look upon the present time as one of great peril to our people, both as individuals and as a nation. The *golden age*, as, perhaps, we may properly characterize the period on which we are now entering, we regard as one of the most trying ordeals through which our country has ever passed. We know of no nation or people on the face of the earth, or in the history of the world that has ever come suddenly into the possession of vast amounts of the precious metals, but what has been thereby corrupted and seriously injured, if not ruined.

Take for example, in illustration of the truth of this remark, old Spain, the South-western peninsula of Europe. She had been one of the bravest and most honored, powerful, and influential nations of the old continent and of the world. By her enterprise and liberality the New world was discovered; by her prowess the West Indies, Mexico, and nearly all South America were conquered and subjugated to Spanish dominion. But with the conquest came the uncounted and innumerable millions of silver and gold. When Cortes entered Mexico, and at the head of the Spanish army took possession of the Capital, the immense quantities of the precious metals excited his cupidity and whetted his avarice. By treachery and artifice he makes a prisoner of the Mexican monarch, and then, by a strong appeal to the affection and loyalty of his subjects, obtains from them the promise to fill a spacious apartment with the precious metal, as the sole condition on which he would liberate their king and restore him to his authority. They filled the room to the brim according to stipulation; when Cortes took the gold and treacherously murdered their king! Enormous were the amounts of gold and silver obtained in Mexico and other countries of the New World, by Cortes and other Spanish officers and adventurers. Spain took possession of all the mines; and those of Mexico alone, (to say nothing of Chili, Peru, and other parts of South America, rich in mineral wealth) yielded, for many years, to Spain, a revenue of \$28,000,000 per annum. And this sum was, probably, not a tithe of what was annually taken from the new to the old world. And what was the effect upon Spain? Her nobles and her rich men wished to become richer; and all eagerly rushed for *El Dorado*, the land of gold, with the view of growing suddenly rich. Innumerable adventurers crossed the Atlantic to the New World. Agriculture, the Arts, Mechanics, all branches of industry were neglected; labor was deemed not only undignified but unnecessary. For, why need men labor to raise provisions, or manufacture aught that they wished to use or wear, when they had gold enough to buy all they needed? General indolence, effeminacy vice, corruption and immorality ensued; and from being one of the most powerful, honored and influential of European nations, Spain has sunk to be one of the poorest, most degraded, unhappy, and miserable kingdoms of Europe, stripped of every colony on this Continent, reduced to poverty, torn to pieces with civil wars and dissensions, and on the brink of utter ruin!

And such, we believe, will be the legitimate tendency, the natural result of this gold mania that is now spreading so rapidly through our country. So far as it prevails, just so far will all other pursuits and objects be neglected. Gold we can neither eat, drink, nor wear. And what is of more importance, we have every thing that we need for these purposes without it. Why then, should not our people be content without falling into this mania? But they are in it. It has got hold of them and will not let go. What cannot be cured must be endured. If we cannot remove nor check the disease, we ought to seek to mitigate and control it, as far as possible, to some good end. There is great responsibility resting on us as a people, with reference to the gold region and the immense wealth therein contained. We are accountable for the manner in which we employ it when obtained. Nor does this responsibility rest alone nor mainly with the gold digger, for shortly after it is dug or gathered it will pass into other hands. Of the tens of thousands now going to gather gold in California, where to procure it they have to stand middle deep in water, exposed to the almost perpendicular rays of a burning sun, many will die, unmourned and unknown, with no friendly hand to close their dying eyes, and leave their bones to bleach on the sands of the

Sacramento. Many will come back poor and destitute, with constitutions broken down for life, glad enough to get back alive. Many will be robbed, or murdered, or both, while there; others on their way back. Some will settle in that country and never return. Some will pass to other countries. A few, perhaps, will come back laden with riches, their pockets lined with gold, and think they shall be quite happy. But those who are now engaged in laudable and honorable business at home, we think, will stand quite as good a chance to get rich as those who go to California, and a far better chance of being happy.

Let those whose kindred have gone, endeavor to compose and quiet their minds, be resigned and hope for the best, trusting in that kind Providence who is able to keep and restore them again if he choose. As before remarked, what Providence may design by the new discovery, we cannot see nor know. We should hope for the best, while we endeavor to guard against the worst that may occur. We are a somewhat different people from those of old Spain when she first took possession of Mexico. We live in a different age. We are a people of almost boundless genius, enterprise, energy, and resource, capable of adapting ourselves to almost any exigency, or circumstance. The discovery and possession of the gold region by us, will undoubtedly be the means of early settling California, the Italy of Mexico, with a dense and enterprising population, and, in all probability, of opening, by a western route, an extensive commerce with Asia, Australasia, and the islands of the Pacific generally, and may be the means of extending civilization and Christianity to many heathen tribes and nations.

If all who go to California would carry with them the great principles of Christianity, and in all their labors and intercourse, carry them out in practice, they would therein find an antidote against all the evil influences we have feared would be brought to bear in that new community, where "the root of all evil" has struck so deep and spread so far in the ground. D. S.

DEDICATION IN PROVIDENCE.

The new and beautiful Church erected by the Second Universalist Society in Providence, R. I., was solemnly dedicated to the service of Almighty God, by appropriate religious exercises, on Tuesday of last week. It is a neat, beautiful building, centrally situated, and every way convenient for the purpose to which it is now consecrated. It stands on the corner of Broad and Eddy streets, nearly opposite the City Hotel, and extends back to Middle street. A range of seven stores, two fronting on Broad and the rest on Eddy street, occupy the first story. The entrance to the Church is by a broad flight of steps, ascending between the stores on Broad st. Two large square rooms occupy the front, over the stairs, coming back to the head of the stairway. Over these, reached by the two flights of stairs which ascend to the singing gallery, is a large vestry, occupying the whole front of the building. The Church is constructed on the modern plan, with two aisles, and four rows of pews, each seating six grown persons. There are one hundred pews. Of course the house will seat just six hundred persons, and perhaps a hundred in the gallery across the front entrance. The pulpit, of plain construction, is situated in the end opposite the door, and may be entered by a door opening from a flight of stairs in the rear of the Church. The gallery is furnished with a very neat organ. The floors are handsomely carpeted, and all the pews are comfortably cushioned. The whole building presents an air of neatness and convenience at once pleasing and satisfactory. Behind the Church, between it and Middle-st., two large halls occupy the remainder of the building in the second and third stories.

The public exercises on the occasion of the Dedication, and during the afternoon and evening, were attended by large and respectable audiences, which filled the house in every part. The services themselves were appropriate in all respects, and everything passed off to the satisfaction of all. The sermon of Br. Cook was well-timed and judicious, presenting a general exposition of Universalism, and our reasons for building churches, sustaining worship, and laboring to promote truth, virtue, and happiness amongst men.

A second society was formed in Providence about ten years ago. Its organization was called for from the fact that the house of the First Society, though large, could not accommodate all who wished to attend. The old town-house, formerly a Church, was occupied by the society, and Rev. J. N. Parker its first preacher. After him, Rev. W. Jackson, an Englishman, who had tried his hand at most all sorts of preaching, labored with the society a year or so. After him Rev. W. S. Ballou and Rev. J. Gallagher served the society. After them the society suspended operations, on account of the troubles then existing in that city, and the discouragement of those who had previously sustained it.

About four years ago circumstances arose which seemed to indicate that the "set time to favor" this broken branch had come. An effort was commenced which has been abundantly successful, the result of which is seen in the present very prosperous condition of the society, a fine house, and a large congregation. Rev. J. M. Cook has been the constant pastor of the Society since the revival of the work. The meetings, from the first, have been well attended, and the house they now have was needed three years ago. The large Hall occupied in the third story of the Washington buildings admitted of no increase of the Society, and till the purchase of the site now occupied, no convenient place could be obtained for the erection of a church. Sometimes audiences diminish by a change from a free Hall to a meeting house, where worship is attended with more expense. That it will not be so in this case it is fair to expect, from the fact that almost every pew in the Church was let at a premium above the appraised quit-rent in the space of two hours on the day of dedication, and several more good pews were needed. Probably there is not a seat to be hired by this time.

This church is conveniently and centrally located on a wide street, in a neat and airy place. The Society have every reason to be pleased, and feel thankful to God for their prosperity. They should resolve with full purpose of heart to sustain the good work and make their prosperity conduce to the general and permanent good. They must forget not to rear a spiritual temple for the indwelling of the sublimer principles the church has been raised to sustain. They will then share the blessings Heaven designed in the institution of Christianity. May God's blessing attend them, and they long continue to be found ardently attached to the doctrines and precepts of the Gospel. W. S. B.

THE FIRST CHURCH IN PROVIDENCE.

During our hasty visit to Providence last week, we took occasion to look into the house of the First Society, where we labored in our poor way for six years to build up and establish the cause of God and humanity. The building, internally, has undergone some changes which have greatly improved its appearance. It has been thoroughly renovated, and now presents a very neat and beautiful appearance. A new and excellent organ has taken the place of the old one; the old awkward pulpit has been displaced by one more neat and convenient, though far less expensive; a pure white paint covers the walls and wood-work, and a new carpet the floor. With the exception of the

capitals of the two large columns, which should have been changed, everything looks suitable and satisfactory. This house is large and handsomely situated, on Westminster-street—the Broadway of Providence.

Our brethren in Providence now have two good Societies, with each a beautiful, large and convenient church, both situated in the very heart of the city, more centrally than those of any other denomination. The city numbers over forty thousand people, and enough of them are liberal and able to make both societies flourishing to entire satisfaction. The united and zealous co-operation of ministers and people cannot fail to exert an influence which, with God's blessing, will be productive of the happiest results to the cause of truth and social happiness.

There are also three Unitarian Societies in Providence, the influence of which must also add to the strength of liberal views in that city. The free spirit of Roger Williams still lives, and the fruits of his labors are still seen. The world is improving. Let the Liberal be true to their responsibilities, and suffer not the spirit to be quenched by selfish and sectarian considerations, and the work of the Lord will gloriously prosper in their hands.

W. S. B.

THE ENGLISHMAN'S GREEK CONCORDANCE.

In a recent number of the *Universalist Miscellany*, we find the following notice of one of the best works ever published by the Harpers:

This is a Concordance of the New Testament, giving the verbal connection between the Greek and the English texts. It has also a Concordance to the proper names, with Greek-English and English-Greek indexes. We regard this as one of the most valuable works that has ever been published; and we think it is destined to find its way into the libraries of all clergymen and biblical students. It must soon be as generally used as Cruden's Concordance is. It presents in alphabetical succession, every word which occurs in the Greek New Testament, with the series of passages (quoted from the English translation) in which each word occurs; the word or words exhibiting the Greek word under immediate consideration being printed in *italic* letters. For instance under *aion* will be found all the texts in which it occurs and all its forms and translations. A person, therefore, wishing to know the meaning of *aion*, as used in the New Testament, has only to look at the Concordance, and whether he is a Greek scholar or not he can ascertain its meaning. And so of every word. Any one who knows the Greek Alphabet can satisfy himself in regard to the scriptural sense of every word in the New Testament. Suppose that in reading Mark xvi. 16, a person is in doubt respecting the word *damned*. He turns to his Concordance, and under the head of English and Greek words, he finds the word *damned* with the Greek of which it is a translation. He then turns to the page where its different renderings are given, and he finds that it is in all other instances rendered *condemn* and *condemned*. From this fact, and the connections in which it is found, he sees at once, that it does not mean doomed to endless misery. So when he meets with the word *hell*, and wishes to know whether it is *gehenna*, or *hades*, he can satisfy himself in a moment, and see all the instances in which the word is used.

The work contains nearly nine hundred quarto pages, and is printed on superior paper, and finely bound.

SONS OF TEMPERANCE OFFERING.

We have just received the following which we lay before our readers. This little annual will no doubt be prepared in a style and manner adapted to the good cause of Temperance and suited to the taste of its friends. The cheapness of the work, the object it proposes and the reputation of the author, we hope will secure to the author a long list of Subscriber's names.

Proposals for publishing a work in illustration and defense of the objects and principles of the Order of the Sons of Tem-

perance, to be entitled *The Water Brook, or Sons of Temperance Offering*.

The work will be well printed on fine thick paper, elegantly bound in embossed gilt covers, with gilt edges, and contain about 150 pages, 12 mo. It will also be embellished with an engraved Title Page, and a likeness of the author, and furnished the Brotherhood, and all Subscribers, at the low price of 62 1-2 cents per copy, payable on delivery.

Names to be returned to the Subscriber as early as the first of May next, if practicable, that arrangements may be made for an early publication, should sufficient encouragement warrant.

Racine, March 12, 1849.

A. C. BARRY.

ORDINATION.

We learn from the *Star in the West*, that Br. D. H. L. Webster, of Zanesville, Ohio, was ordained to the work of the Gospel ministry on the 11th ult., in Columbus, Ohio, during the meetings held there for the purpose of dedicating the new Church in that place.

DANBURY, CT.

We learn that Br. T. Elliot, who has for some time past been supplying the desk in the above named place, to very good acceptance, has left, and that the Society have extended an invitation to Br. D. H. Plumb, to settle with them.

TROY, N. Y.

We are happy to learn that Br. J. C. Waldo has received a unanimous call to the pastoral charge of the Society in Troy, and has accepted the invitation. It is understood that Br. W. enters upon his duties immediately.

REMOVALS.

Br. V. Lincoln having removed to West Townsend, Mass., requests all communications and papers for him to be directed to that place.

Br. Warren Skinner having removed from Proctorsville to South Woodstock, Vt., requests that all letters and papers addressed to him be directed accordingly.

Br. Massena Goodrich, of Haverhill, Mass., has accepted the invitation to take the pastoral charge of the Universalist Society at East Cambridge. He will commence his labors there next Sunday.

Br. W. B. Randolph, of East Lexington, Mass., has accepted an invitation to take the pastoral charge of the Universalist Society in Cortland, N. Y.

Br. H. H. Baker, has tendered, his resignation as pastor of the Universalist Society in Essex. Br. B. is a true hearted Universalist, and a sound preacher.

Br. H. R. Walworth, has removed from North Yarmouth to East Thomaston, Maine.

B. D. J. Mandell has taken up his connection with the Universalist Society in Framingham, and has become joint proprietor, we are informed, in the printing establishment in Ware, Mass., and intends to commence the regular issue of the *White Flag* from that office. His address for the present will be at So. Framingham, as heretofore.

CARPETS, &c.—Messrs. Peterson & Humphrey, 432 Pearl st., as will be seen from their advertisement, offer to the public a very splendid assortment of Carpets, Oil Cloths, Rugs, &c., of latest style and the most desirable patterns. Messrs. P. & H. have an established reputation as honorable dealers, and we venture to assure those who may favor them with a call, that they will find articles of the best quality, and at as cheap a rate as at any establishment of the kind in this city or elsewhere.

Miscellaneous Department.

Selected.

MISS SPRING IS COMING.

BY THEODORE A. GOULD.

Miss spring is a coming
Again ! again !
With her cheering smiles of mirth :
With her warming sun,
And her genial rain,
With her flowers to strew
In the garden and plain ;
And her warbling birds,
Whose joyous strain
Shall gladden the grateful earth.
Mr. Winter is going,
Hurrah ! hurrah !
What a hateful old fellows is he ?
There'll be many dry eyes
When he sees his last day ;
Why, he hasn't a friend
That would like him to stay !
Ha ! ha ! we'll be glad
Good riddance, old Winter, say we.

Miss Spring is a coming,
And well we know.
She's a bright and laughing thing !
And her balmy breath
Will melt the snow ;
And the ice-bound stream
In her glance will flow ;
And the birds will sing,
And the bright flowers grow—
Then a welcome, beautiful Spring !

CLEON AND I.

BY CHARLES MACKAY.

Cleon hath a million acres—
Ne'er a one have I ;
Cleon dwelleth in a palace—
In a cottage I ;
Cleon hath a dozen fortunes—
Not a penny I ;
But the poorer of the twain, is
Cleon, not I.

Cleon, true, possesses acres,
But the landscape I ;
Half the charms to me it yieldeth ;
Money cannot buy ;
Cleon harbors sloth and dullness—
Freshening vigor I ;
He in velvet, I in fustian,
Richer man am I.

Cleon is a slave to grandeur—
Free as thought am I ;
Cleon fees a score of doctors—
Need of none have I ;

Wealth surrounded, care environed,
Cleon fears to die ;
Death may come, he'll find me ready—
Happier man am I.

Cleon sees no charms in nature—
In a daisy I ;
Cleon hears no anthems ringing
In the sea and sky.
Nature sings to me forever—
Earnest listener I ;
State for state, with all attendants,
Who should change ? Not I !

ADVICE TO WIVES.

Love is fickle, sages say
Beauty cannot hold him ;
Love will steal himself away,
Maidens, if you scold him.
Love, he will not live with strife,
Even turns from beauty,
If the lady plagues his life
With her household duty.
You can have him in your power
Ladies, if you try it ;
Use him as you won him first,
Love, he can't deny it.
Do not fret, and scold, and pout,
Aggravating trouble ;
Beauty kicking up a rout,
Makes misfortune double.

THE EARTH AND MAN.

BY MRS. ST. SIMONS.

Those who, in their youth, went to school to the schoolmaster Swallow, cannot have forgotten how he used to explain the first book of Moses, and his views concerning the creation of the world and of man. We children used to look around very proudly, when he said: "The whole earth, with all that grows and blooms, with all that lives and moves thereon, is subject to man that he may use and rule them at his will."

We were very well pleased with all that, and nodded our heads, when Master Swallow proved the omniscience and benevolence of God chiefly by this—that the Creator had formed the entire earth solely and alone for our benefit and pleasure ; that the beasts and the plants were created only for the sake of man, and therefore he might do with them as he saw fit ; and that the four seasons must, like wandering minstrels, keep up their round, only for his delight.

No wonder then, that, as soon as the young lords of the creation, left the old school-house, they did their utmost to exercise their dominion. Many a horse, an ox and dog, then received a cruel blow ; the sparrow or the beetle, fastened by a thread must gambol around in a circle, until it died in misery ; the birds' nests were robbed, and the tallest, handsest flowers broken from their stems.

The reader will suppose that schoolmaster Swallow must have educated fine lords of the creation ; I at least, have seen many from this school in after life, and I might have been one myself, but for my mother, who maintained that Master Swallow, had sadly misinterpreted the words of Holy Writ, and that we would pass much happier through the world, if we conducted ourselves less like lords, and more like brothers towards our fellow-creatures and the subordinate creation.

"But, dear mother," I exclaimed, "you do not wish me to call dogs or mules my brothers or catapillars and butterflies my sisters ? Why, I should be ashamed." My mother would then shake her finger at me, and say,—Ah, thou silly child, ! The Creator is not ashamed.

ed to be their father; and art thou ashamed to call them brothers?"

"But it stands written in the Bible 'Man shall rule over the whole earth!'" "I replied somewhat pertly: for I felt that I had blushed at my mother's reproof.

"The Schoolmaster rules also over you," she then said mildly. "But do you think that you exist for master Swallow's sake, or that it is only on your account that he holds his place? He who is invested with authority should think less, indeed, upon himself, than upon those who are subject to him; and if man is actually to rule the earth, he is responsible, also, for the joy and the sorrow of those entrusted to his charge.

I was silent, then, merely out of respect, for I did not rightly understand my mother's words; but now that her lips are closed in death, I feel all the truth and value of her counsel.—*N. Y. Organ.*

BE IN EARNEST.

Sophy Davis was a pretty little girl about eight years of age. She attended Sabbath School, and had for a teacher an amiable young lady who was fond of children. Mrs. Adams took a great deal of pains with Sophy and tried to induce her to learn her lessons and keep up with her class. Sometimes she would explain them to her on a week day, and try to excite her interest and offer her rewards. She labored more with her than with all the rest of the class, but notwithstanding this, Sophy was behind hand. She either would not learn her lesson at all, or she would have but a part of it.

Her mother was faithful also; she would call her in at such a time every Saturday afternoon and give her her Bible. Sophy would generally sit down on the board step in the front entry where it was still, and think she was going to learn very fast. She would read over the verses, and then stop and think about something else, about her dolls and her play, and then read another verse and then fall into a deep study about some new dress which she meant to wear the next day. Sophy was not in earnest when she studied her Sabbath lesson, and that is why she never had it.

One morning she went to school with a bright happy face, and a new bonnet on, trimmed with blue ribbon, but alas, without any lesson! She could not repeat even one verse, and the lesson given was six verses. Mrs. Adams looked very grave but said nothing. The next Sabbath morning the superintendent took Sophy and led her into another class, where were little girls much younger than herself, and who had to commit but three verses. She felt much mortified, and told her mother of it in tears.

"My dear Sophy," said her mother, I will tell you what you must do. Ascertain what the lessons are in Mrs. Adam's class, and go to work in earnest and learn them, then they will not put you back, if they see you can keep up. Sophy followed her mother's good advice. The next Saturday afternoon she took her Bible and began to study "in earnest," as her mother said. That afternoon she attended to nothing else. She let her dolls and her work, and her play, and her dress all go, and learned the six verses thoroughly. She did this for two or three Sabbaths in succession, and the superintendent with a smile led her back again to Mrs. Adams' class, who was very glad to receive her.

Sophy has not since been behind hand. She has discovered that she could learn, and that all she needed was to be in earnest about her lessons. From this time she rose rapidly, and soon went into higher classes still. She became also more interested in her Sabbath school.

Thus Sophy found out a valuable secret, that to do all things well we must be in earnest about it; and to be interested in it, we must do it well.—*Index.*

DESOLATION OF JUDEA.

As I traveled from Jafa to Jerusalem, over a fine soil as could be found anywhere, I did not see so much as one blade of grass, though I looked for it as one would search for a diamond. This is to me very strange, for I know that in England grass will grow where nothing else will; but here, neither among the fine stubble fields, nor even along the road side, where no plough comes, was to be found so much as what might with strict propriety be called a blade of grass. This is something very astonishing. Not having seen this ever taken notice of in books of travel that I have read, I cannot help thinking that surely I must be the first English farmer who has paid a visit to this land. Upon my arrival in Jerusalem, and perceiving that all the milk that was brought into the city in one day, for about twenty-four thousand inhabitants, did not exceed ten or twelve quarts; and that even that small quantity was goat's milk well watered; and when I could find no honey, but a small piece which I had the pleasure of tasting while taking tea with the bishop's chaplain; I could not but exclaim, how completely have God's judgments been executed in this devoted land! And most clearly did I perceive that the natural cause of all this evil was the absence of seasonable rain. Rain, which waters the earth and blesses it with fertility, God has withheld, and thus brought all these evils and many more which I need not stay now to enumerate, upon the land which once flowed with "milk and honey."—*Lowthian.*

DECREASE IN THE SIZE OF MEN.

In a late number of the North British Review, the curious fact is stated, on the authority of the French statistician, Tapies, that the height of the natives of France has decreased since the breaking out of the Revolution towards the close of the last century.

The physical development of the human race in France, says the reviewer, whether from the efforts of the conscription, or from those of the extreme and increasing division of land, is no longer what it was. This had been cursorily remarked by travellers, but without any pretensions to accuracy; it seems now, however to be incontrovertibly true that the general height has been diminishing gradually since 1790.

Before the Revolution, the standard for the grenadiers was 5 feet 10 inches, (English;) under the Republic five feet and nine inches; under the Emperor 5 feet 8 inches; and, at the present time, men of 5 feet 2 inches are admitted into the infantry of the line.

It has been calculated, that even under the most favorable circumstances, it will require two generations to enable the human species in France to become what it was in 1790.

LITTLE GRAVES.

Sacred places for pure thoughts and holy meditations are the little graves in the churchyard. They are the depositories of the mother's sweetest joys—half unfolded buds of innocence, humanity nipt by the frost of time, ere yet a single cankerworm of pollution had nestled among its embryo petals. Calous, indeed must be the heart of him who can stand by a little grave-side and not have the holiest emotions of his soul awakened to the thoughts of that purity and joy which belong alone to God and heaven; for the mute preacher at his feet tells him of life begun and life ended, without a stain; and surely if this be vouchsafed to mortality, how much purer and holier must be the spiritual land, enlightened by the sun of infinite Goodness whence emanated the soul of that brief young sojourner amongst us! How swells the heart of the parent.

with mournful joy, while standing upon the cold earth bed of lost little ones! Mournful, because a sweet treasure is taken away—joyful, because that precious jewel glitters in the diadem of the Redeemer.

THE LITTLENES OF THE EARTH.

The universe at large would suffer as little in its splendor and variety, by the destruction of our planet, as the verdure and sublime magnificence of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from the stem, and it lights on the stream of water which passes underneath. In a moment of time, the life which we know by the microscope it teems with, is extinguished, and an occurrence so insignificant in the eye of man and in the scale of his observation, carries to the myriads which people this leaf an event as terrible and as decisive as the destruction of a world. Now in the grand scale of the universe, we the occupiers of this ball which performs its little round among the suns and the systems that astronomy has unfolded—we may feel the same littleness and insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us.—*Chalmers.*

ELECTRICITY UNIVERSAL.

Electricity is diffused through the entire mass of this globe and of the atmosphere which surrounds it, and it may be regarded as one of the most active elements in all the works of creation. In every chemical change with which we are acquainted—in the various processes of organic life—in the mechanical movements of particles of matter—in any alteration of state, under the influences of heat or solar radiation, it is by mere contact with solid bodies electricity is developed. We learn to know it as something fearful from the irresistible power of the lightning and the thunder of its terrible explosion. We marvel at its influence in directing the needle of the mariner, and we are astonished at the rapidity of its flight.—*Pharmaceutic Times.*

WINE MAKING IN RHODE ISLAND

Mr. Horace Vaughn of East Greenwich, Rhode Island has made, the past season, one hundred barrels of wine from vines growing wild, within a few miles of that place, thus showing the productiveness of the vine in this state. It is probably a fact, that there are more varieties of the wild grape growing in this state, comprising the black, purple, red and white, than in any other state in the Union.

Mr. Vaughn has made the same kind of wine for several years, and finds quite a demand for it with churches for communion purposes, where it gives satisfaction; for he uses no alcohol in its manufacture. In fact, it is a very good wine, and shows that we are able to supply the article ourselves, without using the foreign adulterated "stuffs," usually sold under the name of wine. A. C. M.

Warwick, R. I. Dec. 18th, 1848.

CURIOUS MODE OF GRAFTING THE GRAPE VINE.

A gentleman in the neighborhood of Oporto, split a vine shoot (white grapes,) very carefully down the middle, cutting the bud in half, and then split a corresponding shoot on a black vine, and united them as in common grafting, and, after many experiments, succeeded in making the graft grow, and the produce of the vine was white and black fruit on the same bunch, and on others variegated fruit.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

HEAVEN AND EARTH.

BY "BROTHER" JAMES.

Earth has sunshine, blight and shade,
And promises that quickly fade;
Scarce does the renovating Spring
In beauty clothe each drooping thing,
That long has been prostrated low
And covered o'er with winter's snow,
Ere Autumn, with unsparing breath,
Again has laid them low in death.

But in those bright celestial bowers,
Above this dreary world of ours,
Where standing in perpetual bloom,
Unnumbered flowers exhale perfume;
No spoiler, with unwelcome mien
Broods darkly o'er the tranquil scene;
No storms sweep by and rudely crush
The flowers that in the sunlight blush.

Here clouds with aspect drear and cold,
Their sable robes around us fold;
And when the day beams fade away,
Sadness and sorrow have their sway.
How many eyes are dim with tears,
How many hearts o'erflow with fears,
At this lone hour, when shadows fall,
Descending like a funeral pall!

But one eternal sunshine pours
Upon the ever radiant shores
Of that resplendent land of bliss,
Beyond the transient joys of this!
And when the soul, long fettered here
Shall be transported to that sphere
Oh, it shall know nor doubt, nor care,
For there shall be no darkness there!

The loveliest forms of earth depart—
They of the pure and gentle heart,
And solemnly are laid away
To moulder in the grave's decay!
For often are the pinions dread
Of the Destroyer o'er us spread;
And when his unseen arrow flies,
In calm repose his victim lies!

The dwellers in yon Heavenly clime,
Live in eternal, fadeless prime;
No fearful thoughts can there destroy,
The rapture of the spirits joy.
Oh, never do they think of him
Who made their earthly pathway dim,
Who stole away their fleeting breath—
They are beyond the reign of Death!

Utica, N. Y.

THE RIGHT FOR ITS OWNSAKE.

"James you must not get over that fence," said Mrs. Mason to her son, who was with her on a visit to her sister, Mrs. Ward; "it is not right that you should do so."

"I know it, mother; I am only going to look over," said James.

"You had better get down," said Mrs. Mason. James did so at once.

The fence in question separated the yard in which James was playing from a peach orchard, which the owner had forbidden any one to enter. The trees were loaded with fine ripe peaches, and James thought he would climb to the top of the fence and look at them. He had no thought whatever of taking any of them. He knew it would not be right. Still he was wise in promptly following the advice of his mother. It caused him to avoid temptation. We are not only to resist temptation, but to avoid it whenever duty will permit.

"I observe, sister," said Mrs. Ward, "that you never say anything to your son about the consequences of disobedience."

"I have taught him the fact, that sin will be punished; but I have avoided making mention of the penalty every time that I give a command. I do not think it wise to be dwelling constantly upon the penalty of disobedience. I think it interferes with the development of the true principle of obedience. It makes the impression upon the mind of the child, that obedience is to be rendered solely to avoid the penalty of disobedience. That impression I deem a very unhappy one."

"Suppose you tell him he must not do a thing, and he asks you the reason why he must not?"

"I should judge from the circumstances of the case, whether it was best to give him a reason or not. I have labored to teach him that the fact that a thing is wrong, is a sufficient reason why he should not do it. I have always gone upon the assumption that I could give no higher reason why he should do a thing, than the fact that it is right. I believe we are to teach our children that they are under obligation to do right, and avoid doing wrong, irrespective of the reward in the one case, and the penalty in the other."

"That may do with some children, but not with all. There are some who will not obey unless you hold up the penalty of disobedience before them."

"That is true; but it remains to be considered whether the case would not have been different, had care been taken to develop rightly their moral nature. It is rightly developed by exercise—by appealing to it. If we always act toward a child on the principle that right is the supreme law, that it is a self-evident truth, that we are under obligation to do right for its own sake, that child will never think of requiring a reason for doing right. I believe our moral nature is so constituted, that it will recognize the obligation, though, from various causes, that obligation may not be met."

The Dangers of Idleness.—Inactivity of intellect and of feeling (says Dr. Combe,) is a frequent predisposing cause of every form of nervous disease. For demonstrative evidence of this position, we have only to look at the numerous victims to be found among persons who have no call to exertion in gaining the means of subsistence, and no objects of interest on which to exercise their mental faculties and who consequently sink into a state of mental sloth and nervous weakness. If we look abroad upon society, we shall find innumerable examples of mental and nervous debility from this cause. When a person of some mental capacity is confined for a long time to an unvarying round of employment, which affords neither scope nor stimulus for one half of his faculties, and from want of education and society, has no external resources; his mental powers, for want of exercise, become blunted, and his perceptions slow and dull. The intellect and feelings, not being provided with interest external to themselves, must either become inactive and weak, or work upon themselves, and become diseased.

To Little Children.—Little Children are apt to think more of play and pleasure than of anything else; but they ought to remember that they do not live for these things alone. O! no; God has given them souls which will live long after they leave this world. He wants them to love him, and to be like him, for He is holy and good. If they are holy and good, they will be happy. Whenever they go out to play, they should think that God is looking at them to see whether they do rightly. They ought to think that he does not only see what they do, but he knows even what they think! O, if little children would only keep this in mind, how exact would they be to what is right! How would they all look up to their Father in Heaven, and ask him if what they were about to do was right. How pure and good would their thoughts be if they remembered that God cannot bear bad thoughts! How full of kindness and love would they be if they remembered that God is all kindness and love! How humble would they be, did they think that they are only a little part of the vast creation which God governs! And they would love God the more when they know that he keeps them always safe from danger; that he gives them all their pleasures; that he protects them even in their plays.—*The Preacher.*

Agricultural Department.

A NEW KIND OF WHEAT.

Advices from St. Petersburg to the 12th of August mention that a new variety of the Arnantka wheat has recently been discovered and cultivated in Bosarolia. It is called the Kolus or large eared wheat, on account of the peculiar beauty of its ears. At present it is limited to mere seed wheat, and brings twice the price of the ordinary Arnantka. One other and important peculiarity of this grain is, that it is less affected by drought than any other varieties. At the same time it possesses several other features, being distinguished by its greater fertility, its deep amber color, and its earlier ripening. This important discovery was made by a peasant by the name of Butatowisch, in the village of Troitzk, in the district of Bender, who being a close observer of nature, detected in his crops certain ears, which were larger and became ripe more speedily than the rest of the crop. These he collected and sowed separately, and the result was a new and valuable variety of wheat. The event has created a great sensation among the agriculturalists and dealers in grain, and the new wheat well merits being named after its discoverer.

PRUNING.

When small branches die, or begin to die, it is better to remove them with the knife, so as to have a clean wound rather than a ragged one. We see no use in shortening large branches, unless it is done very moderately, in order to keep them within compass; then, and if done skilfully, it enables the trees to make timber quicker than they would if the branches were removed. It is true that roots must, to some extent, be injured in transplanting, unless they have been confined in a pot; and it is also true that where they are extensively injured the head of a tree must be also reduced; but it requires experience to know when this becomes necessary. When trees are young it never need be done, if they are carefully taken out of the ground.

Let every description of tools and implements be examined, have those requiring it repaired, and those not in use carefully put away under cover. Such attention saves both time and money.

SUBSTITUTE FOR THE POTATO.

Mr. Masson has lately grown a new root, called the *alluco*, which can, it is thought, replace the potato. It originally came from Peru, and grows perfectly well in the open air; the flavor is very near the same as that of the potato. The part above ground furnishes a very agreeable vegetable, something like the bean in flavor. Three crops of the green part can be obtained in the same season.—*Paris paper*.

REARING LAMBS.—Like all other young stock, lambs ought to be kept steadily growing, without getting too fat. Where a healthy, strong and young ewe has a good range of pasture, the lamb may acquire so much fat as seriously to interfere with its thrift, when taken away and put on its winter food. Experienced flock masters say that they have frequently lost lambs from this cause, and that when a ewe has twins, and the milk is divided between the offspring, this loss never occurs. This is an important fact to the practical man.

It is well to have the lambs accustomed to dry forage before they are put up for winter. If good sweet hay, dry clover, or oats in the sheaf, or threshed, be thrown out to a few old sheep, surrounded by all the lambs, while the latter are in fine condition, brisk and lively, they will at once begin to nibble at the dry food, and soon will be familiar with and enjoy it. If left however till weaned, and they have become pinched by the snows and frosts of approaching winter, and the scarcity and insipidity of autumnal forage, their stomachs are in a weak or diseased condition they have no appetite for their new dry food, they stray away from the racks, and daily become weaker and more indisposed, and soon have become too far reduced to recover; or if they survive, it is with a constitution permanently impaired.—*Ame. Agr.*

BACON.—In saving bacon through the summer, many persons have it injured by skippers, and for fear of this, they use the hams and shoulders early in the season.

I have saved mine in the following manner: When taken out of the salt, I let the brine drain off a little, and then take black pepper, ground very fine, and rub well over the flesh side—being very particular to rub it into the cracks; then hang it up and smoke it. I never lost any when well put up in this manner. About one pound of pepper to 600 lbs. meat. Try it once, and perhaps it will benefit you as the "Farmer" has me.—*Prairie Farmer*.

NEVER allow the seeds of any weed to ripen on the ground. If this were always attended to, a garden or farm would soon be cleaner, and in time clean.

WANT of light to plants makes them pale, want of air makes them draw up long and slender; plants grown in the dark would be quite white.

AGRICULTURE, like the leader of Israel, strikes the rock—the waters flow, and the famished people are satisfied. She supplies all, she feeds all.

See that all your domestic animals are properly attended to "about these days."

At Cheshire, Mass., there is an apple tree measuring thirteen feet in circumference, which has borne from ninety to one hundred and ten bushels in a season; only about one half the tree bearing each season. There are nine limbs on the tree, averaging four feet in circumference.

Never attempt to save seed from two sorts of cabbage at the same time—they spoil each other.

RECIPE FOR COURAGE.—A soldier was once heard to say, that his only measure of courage was this: "Upon the first fire I immediately look upon myself as a dead man; I then fight out the remainder of the day, as regardless of danger as a dead man should be. All the limbs which I carry out of the field I regard as so much gained, or as so much saved out of the fire."

HOW TO CHOOSE A WIFE.—If you are courting a young lady and wish, before you take her, to ascertain her temper, tear her ball dress as if by accident. If she keeps her equanimity lose not a moment in popping the "momentous question." She will do, and you may account yourself a happy man.

NOTICE.

The Trustees of the Universalist Church in Williamsburgh will meet at the Church on Monday evening the 16th inst., at 7 1-2 o'clock for the purpose of letting Pews, and parts of pews for the ensuing year (commencing the first of May next.) Pew holders wishing to retain their seats will signify the same to either of the trustees on or before that time.

April 7th, 1849.

MARRIAGES.

In Triangle, January 24, by the Rev. B. S. Hobbs, Mr. William Hibbard, of McDonough, to Miss Margaret Stanley, of the same place; in Barker, Feb. 4th, Mr. Sidney Jenks of Willet, to Miss Horton, of Greene; in Triangle, February 11, Mr. Henry Hodges, to Miss Caroline Lewis, both of Triangle; Feb. 25th, Mr. Garry S. Landers, of Willet, to Miss Aurelia Salisbury of the same place; Feb. 23d, Mr. Henry B. Greene, to Miss Angeline Atwell; March 25, Mr. John T. Saunders, to Miss Hulda R. Peek's.

DEATHS.

In Canton, St. Lawrence co., Dec. 30, Mrs. Marion Bridge, aged 25 years. Mrs. Bridge was an amiable and affectionate woman. She was bound to her friends by the strongest attachments, and her death was deeply lamented. She died firm in the faith of a world's salvation. Her funeral was attended by a large number of sympathizing friends. Consolations of the Gospel, by J. D.

New-York Cattle Market...Tuesday, APRIL 2.

At market 800 Beef Cattle, (90 So. uherm, remainder this State, and the East,) 70 Cows and Calves, and 1,800 Sheep and Lambs.

BEEF.—Beefves have been rather dull of sale during the week, but we cannot reduce the quotations of our previous report. Most of the transactions ranged at from 7 to 9 1-2c per lb. A lot of 80 head were taken by shippers who have the contract for supplying the British Naval station at Bermuda. From the appearance of the yard, we should estimate about 100 left over, undisposed of.

COWS AND CALVES.—Sales at \$22 50 to 33 a 42 50.

SHEEP AND LAMBS.—Sales at 2 25 to 3 50 a 6 50. The latter is a slight advance on the prices of last week. 200 left over.

NEW-YORK MARKET—WHOLESALE PRICES.

CORRECTED WEEKLY.
PROVISIONS.

Flour, per bbl.,	\$5 13a5 5 25	Beef, mess, per. bbl.	11a11 50
Wheat, Genesee, bush.,	1 23 1 25	" Prime, "	\$9 a9 60
" Western, "	1 5a1 15	Lard, per lb.,	6 3 4
Indian Meal, per bbl.,	2 56 1-2	Cheese, "	7
Corn, round, per bush.,	62	Butter, Orange Co. dairy,	20a25
" mixed, "	56a58	" Western "	13a15
" New Orleans, "	55a56	" Ohio Common,	12a13
Rye, "	66	Salt, Turks' Island, bush.,	21
Oats, "	38a39	" L'pool grnd, sack, 1 02a1 12	
Pork, Mess, per bbl.,	10 75	" " fine, "	1 10a1 16
" Prime, "	\$9	Wool, pulled and fleece,	23 a 30

MISCELLANEOUS.

Hay, pressed, per 100 lbs.,	50a56	Timothy Seed, tierce,	17a18
Hops, per lb.,	9a10	Clover " per lb.,	6a6 3-4
Leathers, live American,	37 1-2	Flax, rough, in bulk, per	
Flax, per lb.,	9	bushel,	1 20a1 22